

S E R M O N

Preach'd at the

F U N E R A L

Of the H O N O U R A B L E

Colonel *Christopher Codrington,*

L A T E

Captain General and Governor in Chief
of Her Majesty's *Carribbee Islands;*Who departed this Life at his Seat in *BARBADOES*, on
Good-Friday the 7th of *April* 1710. and was Interr'd
the Day following in the Parish Church of *St. Michael.*

B Y

WILLIAM GORDON, M. A. Rector of
St. *JAMES's* in *BARBADOES.*

L O N D O N:

Printed for *G. Strahan*, at the *Golden-Ball* over against the *Royal-*
Exchange in *Cornhill*, MDCCX.

SEYMOUR

Presented at the

FUNERAL

OF THE HONOURABLE

Colonel Christopher Codrington

Esq.

Captain General & Governor in Chief
of Her Majesty's Colonies in the West Indies



Who departed this life at his seat in BARBADOS, on
Good Friday the 7th of April 1750. and was interred
the Day following in the Parish Church of St. Michael.

BY

WILLIAM GORDON, M.A. Rector of
St. James's in BARBADOS.

LONDON.

Printed for C. Smith, at the Golden-Ball over against the Royal-
Exchange in Cornhill, MDCCL.

To the Most Reverend, the Right Honourable, the Right Reverend, the Honourable, the Reverend, the President, and Vice-Presidents, and the rest of the Members of the Society, for the Propagation of the Gospel in Foreign Parts.

My Lords,

THough, when this Discourse was Preach'd, I was not certain, what Particular Disposition Colonel Codrington had made of his Estate; yet having since seen his Will, and therein a Legacy of Thirty Thousand Pounds Value, Bequeath'd to your Society, I have presum'd to shelter this Discourse under your Patronage: In Confidence, that what is design'd in Honour to the Memory of so LIBERAL a BENEFACTOR, how Worthless and Imperfect soever in it self, will for His Sake, meet with your Generous Protection.

I had the Honour of enjoying a large share of his Favours, and of being the Happy

The Epistle Didicatory.

Companion of his Studies and Retirements for the *Two* last Years of his Life. And I am, upon good Grounds, perswaded, That had he been sooner Apprehensive of his Death, he had done yet Greater Things for the Advancement of Learning and Piety. In what He hath done, He hath set a Noble **PATTERN** to all those, whom Providence hath Blessed with Plentiful Fortunes, arising from their Commerce with the *yet Dark and Unbelieving Parts of the World*. May it excite them to make a Grateful Return to Heaven, by Consecrating some Part of their Great *Estates*, to the Conversion and Instruction of those *Infidels*, to whose Labour, under Providence, they owe their Wealth and Affluence, and by intrusting the Distribution and Management of it, to so many *Worthy Persons*, as Eminent for Wisdom and Prudence, as for Zeal and Piety. This is the earnest Wish of

Sirs,

Your Most Obedient and
Most Humble Servant,

W. Gordon.

1 John. 3. 2.

*We know that when He shall appear,
we shall be like Him, for we shall see
Him as He is.*

TH E Subject recommended by our
Excellent Church for this Day's Devotions
and Meditations, is the Honourable Bu-
rial, and Decent Interment of our Blessed
Saviour. A Subject rendred too seasonable, by
the sad Occasion of this present Solemnity ; as
being Productive of useful Reflections, to prevent
Immoderate Sorrow, and Dejection of Mind,
when the Wise and Good (tho' Severe) Provi-
dence of God, sees it proper to deprive us by
Death, of our Relations and Friends, or of Per-
sons eminently Qualified to serve our Country in
Church or State ; because the Contemplation of the
Malady, naturally leads Us to a suitable Remedy.
Forasby looking Backward, we may Contemplate
the Captain of our Salvation, put to Death, in the
most Ignominious and Painful Manner, that the
Envy and Spite of the Devil could Suggest, or
the

the Rage and Malice of his implacable Enemies inflict ; so by looking Forward, we may behold Him in his Powerful and Victorious Resurrection, **Triumphing over Death and the Grave** ; leading Captivity Captive ; *opening the Prison Doors* ; unchaining the Prisoners ; and investing them with the Glorious Priviledges of the Sons of God. A Happiness so Great and Amazing, that St. John Reflects upon it, in the Verse before my Text, with Rapture and Astonishment. *Behold what manner of Love the Father hath bestowed upon us, that we should be called the Sons of God !* 1 John 3. 1.

1 John
3. 1.

But this Happiness, how great and valuable soever, is nevertheless infinitely short of that Glorious Inheritance with which our Heavenly Father Rewards and Crowns our Services in the World to come. This St. John proceeds to Illustrate in the Second Verse. *Beloved, now are we the Sons of God, but it doth not yet appear what we shall be* ; that is, ' Though in this Life we are Honoured with the Dignity of a Sonship, by the Most High ; yet the many Advantages, which are consequent to that Relation, are not fully to be Comprehended, whilst we continue in this Life. It doth not yet appear what sort of Inheritance our Indulgent Father hath provided for us his Sons. To which he adds in the words now read, *But we know, that when he shall appear, we shall be like him.* That is, ' Although Almighty God, hath in great Wisdom, thought fit to conceal from us, the particular Ingredients of that Happiness, which he hath prepared for those that Love Him ; yet He hath

hath revealed thus much of it, in general,
 That we shall be like Him, who is the sole Foun-
 tain of Glory, Honour, and Happiness; and con-
 sequently as Glorious, Honourable, and Happy,
 as we can possibly be made. The Reason of
 which Resemblance we have intimated to Us in
 these Words. *For we shall see him as he is.*

So that the Words are an Argument for a Holy
 and Virtuous Life, drawn from the Consideration
 of the Nature and Greatness of that Happiness
 which such a Life is Rewarded with. And for the
 further Explanation and Inforcement of this Ar-
 gument, I shall proceed in the following Me-
 thod:

FIRST, I shall enquire, *When it is we shall see
 God.*

SECONDLY, *How and in what Manner we shall
 see Him.*

THIRDLY, *Why the seeing of Him will make us
 like Him.* And,

FOURTHLY, *What effect these Considerations ought
 to have upon us in the future Conduct of our
 Lives.*

I. The Time when we shall see God is very
 emphatically express'd by these words, *when we
 shall appear, or be made manifest:* Because in this
 World

World, our most Abstracted and Extensive Idea of God, is so very Unequal and Imperfect, and our most Refin'd and Exalted Knowledge of Him, so Dim and Obscure, that He can hardly be said to be Known, much less to have Appeared unto us. We have indeed some Negative Knowledge of Him; we conceive Him, as not Finite, not Imperfect, not Unhappy; and represent Him, rather by what He is not, than by what He is. The boundless Abyss of his Essence is too Deep to be Fathomed by an Imbodied Understanding; and the dazzling Splendor of His Majesty and Divine Glory so Powerful and Violent, that the Appearance of them, would Dissolve and Melt down our Tender Frame into Vapour and Ashes. The time therefore of God's Appearance, cannot be applied to the Soul, whilst in this Earthly Tabernacle, which Hoodwinks the Understanding, and locks it up from the Knowledge of every thing, but what enters by the *Senses*, or is perceived by *Reflection* upon our own Operations and Faculties. But when the Soul shall be delivered from this dark Vail of Corruptible Matter, and instead thereof, shall at the Resurrection be Cloathed with a Body that shall be Incorruptible, Immortal, and Spiritual, then shall her Faculties be at Liberty to exert themselves to the utmost stretch of their enlarg'd Capacities; to See, and Know, and Perceive All Truth. And then it is that *We shall see God*:
 .I But How, and in what Manner, comes next to be consider'd.

II. By

II. By *seeing God as he is*, the Apostle intends that Communication of him, which shall be made to all the Faculties of a Glorified Saint; to the *Understanding*, by Intuition; to the *Will and Affections*, by Love; and to the *Conscience*, by Joy. And these Three constitute what the *Schools* call the *Beatific Vision*. II.

1. Whether the Intuition of God will be purely Intellectual, or by the Mediation of the Organs of the Resurrection-Body, is what Some have thought worth their while to Dispute: But this being a Doctrine, that Revelation, and not Reason, hath discover'd to us, I shall in the Explanation thereof, confine my self, to such Notices only, as we find in the *Holy Scriptures*, from which alone, we can safely Argue and Determine concerning it.

We may observe in *Scripture*, a two-fold Distinction of God's *Presence*, the One *Essential*, whereby, He is really and substantially Present, at all Times and in all Places; according to that of the *Author of the Book of Wisdom*. The *Spirit of the Lord fills the World*: And according to that lofty Description of it by the *Royal Psalmist*, *Whither shall I go from thy Spirit? Or whither shall I flee from thy Presence? If I climb up to Heaven thou art there; if I go down to Hell, thou art there also.* The other is the *Majestick Visible Presence* of God, whereby he Notifies and Discovers to his Creatures, the Magnificence and Glory of his Essence, by a formal Appearance, in some particular Determinate place; where, as to his

Wis. 1. 7.

Psal. 139.

6, 7.

Appearance, though not as to his Essence, He is more peculiarly present, than in any other Place of the Creation.

According to this Two-fold Distinction of God's Presence, there is a Two-fold Intuition of him; the one *purely Intellectual*, whereby we perceive his Essence; the other *Sensible*, whereby we behold his Glory. The *Intellectual* Intuition of God consists in the actual Knowledge and Perception of the Attributes and Perfections of the Divine Nature. *St Paul* describes it, *by knowing God as we also are known*; thereby intimating the Compleatness as well as the Clearness of that Knowledge; when the Soul shall have a Distinct Uniform View of all the Divine Ideas, and shall actually Perceive them and all their Relations, without the Help of intervening Mediums, or the Fatigue of tedious Deductions; when She shall thoroughly Comprehend the Immutability of his Truth, the Inflexibility of his Justice, the Depths of his Wisdom, the Riches of his Mercy, the Beauty of his Holiness, the endearing Effusions of his Goodness, and all the Adorable Excellencies of his Infinite Perfections; when she shall know them as thoroughly as God knows us. For to know less than this would not be, *to know as we are known*.

And as the *Saints* shall have this *Intellectual* Intuition and Knowledge of God, so (notwithstanding the generally receiv'd Opinion to the contrary) I think the Scriptures do plainly teach us, That they shall also have a *Sensible* Intuition or Vision of

of His Majesty ; and that the Spiritualized Organ of the Resurrection-Body shall be the Mediums or Instruments of that *Sensible Vision*. The Objection urged against this Doctrine, taken from the utter Disproportion between the Object and the Faculty, is of no weight, unless we can determine, what new Powers and Faculties the Bodies shall be invested with at the Resurrection, and comprehend the full Importance of those Five Qualities, which the Apostle says shall be then Superadded, *Incorruptibility, Glory, Power, Spirituality, and Immortality*. That these Qualities will Capacitate the Body to become the Organ of a *Sensible Vision*, is what Reason hath nothing to offer against. For though the Essence of God is Spiritual and Invisible ; yet there is a Luminous Effulgence and Splendor, Exhibitive of His Majesty, which We must allow to be strictly and properly *Visible*, and which we find in *Holy Writ* distinguish'd by the Name, *Glory*. Thus St. John says, *That the GLORY of God shall be of the same use to the Inhabitants of the New Jerusalem, as the Sun is to the Inhabitants of this Earth*. And when God was more especially present on Mount Sinai, His GLORY is said to have rested or dwelt THERE, as it afterwards did in the Sanctuary and in the Ark. And when the Ark was taken by the Philistines, the Name given to a Child for Commemorating that Misfortune, was *Ishbub*, i. e. *the GLORY is not*. And at the Dedication of Solomon's Temple, the GLORY of God is said to have fill'd it. Hence Moses, when he so Passionately Pray'd for a *Sensible Vision* of God's Majestic Presence, implores a

1 Cor. 15.

43, 44.

Rev. 21.

23.

Exod. 24.

16, 17.

1 Sam. 4.

27.

1 Kings 8.

11.

Exod. 33.

18.

sight of His *GLORY*. This is that *Vision* which we shall have of God upon his Throne, and of our Saviour at his Right Hand; and to this St Paul alludes, when he says, *that now we see nothing but the Shadows and Dark Reflections of God; but*

1 Cor. 13. *that hereafter we shall see Him Face to Face.*

12.

2. And as the *Saints*, by their *Understandings*, and with the Mediation of their Glorified Bodies, shall Perceive and Behold the Excellencies and Beauty of the Divine Essence, so shall they by their *Wills* and *Affections*, Desire and Possess, and be United thereto, with the most Intense and Ardent Love. For it is not so much the Contemplation, as it is the Enjoyment and Possession of them, that makes the *Vision Beatifick*. God not only Exhibits and Discovers, but He also Communicates them to Us, and suffers the Soul to embrace, and cleave to them, in the strictest Sense, by Virtue of that Love, *wherewith the Father loves the Son, and Us, for the Son's sake; even that Love, by which*

1 John 4. *we dwell in God, and God dwells in us.*

12, 13.

3. And from the Knowledge and Contemplation of the Divine Glories with our *Understandings*, and the Love and Enjoyments of them with our *Wills* and *Affections*, results that Ineffable Joy, which fills the *Conscience*, and diffuses through the Soul a most Savoury and Perfect Pleasure and Delectation. Joy is the certain Consequence of Love, and very often mistaken for it; tho' they are, in reality, as different as are the Cause and Effect. Love being only, the Union with the Object; and Joy, that

Com-

Complacency and Satisfaction, which results from such Union; whereby the Loving Saint is conscious of, and satisfied with, his own Felicity. This is that Joy, which our Saviour says, *is full, and which no Man taketh from us*; even the Joy of our Lord, which we are therefore invited to *enter into*, because it is too boundless and diffusive to enter into or be contain'd within us. In a Word, this is that *Fulness of God*, which we shall for ever be *filled with*.

And thus, I have endeavour'd to shew, that by *seeing God as he is*, St. John intimates the Communication of him to all our Faculties; to the *Understanding*, by Intuition; to the *Will* and *Affections*, by Love; and to the *Conscience*, by Joy. These are the Constituent Parts of the *Beatific Vision*, and are necessarily consequential one to another: For it is impossible, to behold the Fair Beauty of the Lord, without Loving him; or to Love, without being filled with transporting Joy; and acquiescing in our perfect Happiness.

III. I proceed now in the *Third* place to enquire, *Why the seeing of God will make us like him.* III.

The Desire of Happiness is so co-essential to the Soul, that it cannot possibly subsist without it. And whenever we know, that any Particular Object, and nothing else, can make us Happy, we can no more cease to Desire it, than we can cease to be. When therefore the *Saints* shall be admitted to a full Vision and Knowledge of God, and

and be thereby convinced that the Consummation of their Happiness consists in their being Beloved by Him, and that there is nothing in themselves Worthy or Capable of being the Object of his Love, but what is a Resemblance of those Glorious Perfections, for which He Eternally loves Himself; they will necessary Wish for, and Endeavour after, the greatest Resemblance of those Communicable Perfections, by which they may engage his Love, and contract the strictest Union between themselves and Him. Now since *by seeing God as He is*, we are to understand the Fruition as well as Contemplation of Him, and since He hath promised the Communication of Himself to All that desire Him, this evidently proves the Certainty of *being like Him, when we shall see Him as He is.*

Another Reason mention'd in Scripture, why upon *Seeing God we shall be like Him*, is, because the Penetrating Rays of the Divine Glory, like a Seal upon soft Wax, leave behind them, a Deep Stamp or Impression where-ever they shine. And this we know hath in some scanty Measure been accommodated to Mortal Eyes. When Almighty God vouchsafed to gratify Moses in his forementioned Request, by shewing the Back parts of *his Glory* only (being all that Mortality was able to bear) the Divine Lustre made such an Impression upon his Face, that the Children of Israel could not in some time look upon him without a Vail, for the *Glory of his Countenance*. And yet as St. Paul argues, That was no *Glory in respect* of that which shall be: However, if those faint Reflections of the

Exod. 34.
30.

2 Cor. 3.
10.

the Divine Glory were so strong as to dazzle Mortal Eyes, how Deep will the Impression be, how Bright the Resemblance of those Piercing Rays of Glory, when, with open Face, Beholding the GLORY v. 18.
of the Lord, we shall be changed into the same Image from GLORY to GLORY? When we shall be
ὡς ἑαυτοῦ ἀποκαλύπτει, Partakers in Common of the Divine Nature, and Joynt Possessors of his Excellencies. When we shall shine like Stars in the Firmament,
καὶ ὡς ἡλίοι καὶ σελήναι
and like Suns for ever and ever. This is that Eternal Burthen of most Excellent Glory, which St. Paul in vain labours to express, and which may be sought after and admired, but can never be conceiv'd or express'd in this World. And in this consists the
ἡ ζωὴ αἰωνίου τοῦ κράτους καὶ τῆς δόξης
Formal Essence of Eternal Life.

I am conscious, that what hath been said is far from giving us any Just Ideas of our future State. *It doth not yet appear what we shall be, nor ever will,* whilst we continue in this Gloomy Region of Sin and Ignorance: But from what hath been said, we may certainly conclude, That it is infinitely happier, than our own Wishes could contrive or desire; and that the Perfection of Happiness is to see God as He is, and to be made like Him.

IV. I come now in the *Fourth* place to shew, what Effect the foregoing Considerations ought to have upon us, in the Future Conduct of our Lives. Here I am happily prevented by St. John, who hath himself drawn the Inference in the Verse after my Text: *Every one that hath this Hope in Him, purifieth himself, even as He is pure. That is, "Every*
"one

v. 18.

Καὶ ἡμεῖς
 πολλὰ εἰς
 ἡμεῖς πολλὰ
 αὐτῶν
 βίβλος
 δόξης.
 2 Cor. 4.
 18.

IV.

“ one that hopes to be admitted, at the last Day,
 “ to the Eternal and Beatifying Sight of God,
 “ and thereby to become Like Him, must in this
 “ Life lay the Foundation of that Resemblance, in
 “ Righteousness and Holiness. *God is of purer Eyes*
than to behold Iniquity; and if we expect to be-
 hold his Face Hereafter, we must *purify* our Hearts
 and walk in Holiness Here. For our Dutiful Be-
 haviour in This Life, is the only Condition and
 Foundation of our Happiness in the Next. And
 unless the Foundation be laid in the Soul, before
 we depart Hence, it can never be produced in us
 Hereafter. As Death leaves us, so Judgment finds
 us; and whatever Passions, Inclinations, or Af-
 fections, the Soul carried with Her, when She
 took her last Flight from the Body, she will retain
 to all Eternity. If therefore we hope to *see God*
as He is, that is, perfectly Holy and Good, and
 Communicative of that Holiness and Goodness to
 us, we must take care to Adorn our Souls, with
 those Vertues Here; by withdrawing our Affecti-
 ons from Worldly Objects, and habituating our
 Minds to the Practice and Exercise of All Kinds and
 Degrees of Holiness. For these Vertues are the
 necessary *Vehicles*, which God hath appointed, to
 convey into the Soul the Glorious Light of his
 Majesty, the Sweet Communications of his Love,
 and the Bright Resemblance of his Amiable Per-
 fections: *Vehicles* so necessary, so indispensable,
 that should the Almighty vouchsafe to admit a
 Soul destitute of them into Heaven, She could
 take no Pleasure either in the Place, or in the Com-
 pany. This we may observe from the beginning
 of

of the Book of *Job*, where we read, *That Satan mixed himself with the Sons of God*, and from that Passage in the first Book of the *Kings*, where we read, *That the Lying Spirit that deceiv'd Ahab was in Heaven*, and stood before the Throne of God, near his *Majestic Visible Presence*; and yet neither *Satan*, nor that other *Lying Spirit*, can be presumed to have taken any Pleasure in their being *There*. For tho' they stood before the Throne among the Heavenly Host, and were surrounded with most Glorious Light, yet they were wrapt up in Darkness. The Light to them was Imperceptible, and could make no Impression, where the original Image of God was razed out, by Sin and Impurity. Since therefore it is naturally impossible, that without Holiness or Purity we should see God, and since Purity is the only Vertue in the Christian System, to which the Sight of God is promised, as a Reward, Every one who *Hopes to See or be Like God*, should endeavour to *purify himself as He is Pure*.

And as This is the natural Improvement of the foregoing Considerations, so I shall exhort you (and may my Exhortation prevail!) While you have Time and Opportunity in your Hands, and before Death and Darkness determine your final and unalterable Condition (and how soon that may be is uncertain) to meditate so seriously and lastingly upon the unspeakable Happiness, of Knowing, Beholding, Loving, Possessing, Enjoying, and being Like God to all Eternity Hereafter, that You may forthwith exert your utmost Force and

C

and Vigour, and Activity, to co-operate with the Grace of God, in Adorning your Souls with those Vertues and Dispositions, which are previously and indispensibly necessary, to make you capable of that *Vision and Resemblance*. And let Us all so meditate upon these *Things*, that they may not only float in the Head, as matters of Speculation, but sink down into the Heart and Affections, and be practically recommended to the Conscience, and influence our Conversations, as Governing Principles of Life. Let Us then ponder and reflect upon the Infinitely Charming and Attractive Beauties of the Divinity; so shall we soon kindle in our Souls a restless panting Desire after them, and a steadfast Resolution to take such Courses, as are requisite in order to our Enjoying them. So shall we be Just and Charitable; Humble and Holy; and when Death beats the Summons, we shall cheerfully surrender, being assured, that our Absence from the Body, shall not be of long Continuance; and that though for a while our Bodies be deposited in the dark Chambers of Death, yet at the Sound of the last Trump, the scattered Particles of which they were compos'd, shall re-assume their pristine Order; be endued with New and Celestial Powers and Properties; be *fashioned like unto Christ's Glorious Body*; re-united to our Immortal Souls, and become the *Glorious Sanctuaries of the Beauty of Holiness*. Hereafter, as they were *Sacred Temples of the Holy Ghost* Here.

In Confidence of this *sure and certain Hope of the Resurrection to Eternal Life*, the Primitive and
Purer

Purer *Christians*, improved the Custom formerly observ'd by all *Civilized* Parts of the World; in committing the Bodies of their Dead, to the Ground, with great Solemnity and Ceremony; with humble Thanks to Almighty God, for delivering the Deceased from the Miseries of this sinful World; with some Account of their Lives; with ample Praises of the Vertues they had been remarkable for whilst living; with pathetic Exhortations to follow and emulate their Examples; and with elegant Recommendations and Descriptions of their *Tempers*, and *Qualifications*, and *Characters*.

To imitate their Example upon the present Occasion, by giving a Just *Character* and Accurate Description of the *Temper* and *Qualifications* of that HONOURABLE GENTLEMAN, whose *Funeral* we now solemnize, is a Task that I am as unwilling to Undertake, as I am satisfied I am unable to Perform. I shall however in Compliance with the Common Custom, remark some of the main Lines of this Master-piece of Nature, leaving the particular Features to be delineated by some Abler Hand: And I shall be particularly careful, that what I shall say of him, shall be, to the best of my Information and Knowledge, strictly true.

NATURE had blessed him with vast capacious Parts exceedingly above the common Level of Mankind: He had a Great Soul of a fiery Genius, happily united to a Body of a subtle and flexible Composition, in which the Blood and Animal Spi-

rits moved with Vigour and Rapidity, and render'd it rather a Spurr than an Hindrance to the Operations of his Mind. He had a quick and piercing Apprehension; a strong, solid, distinguishing Judgment; a retentive Memory; a warm Imagination; a fruitful sagacious Invention; a bold pregnant Wit; a sublime way of Thinking; a methodical perswasive way of Reasoning, and a Voluble distinct Utterance, upon the most unexpected Occasions.

These wonderful Perfections, which Nature had Adorn'd him with, were Enlarged and Cultivated with all the Art and Care, that this Polite Age is Master of.

The first Seeds of his Education were Planted in this *Mans*, honoured by being the Place of his Nativity: But as soon as He was of Age to undergo the Hardships of a Voyage, he was sent to *England*, and after some stay at a very good Private School, removed to *Christ's Church in Oxford*. There it was, that he laid the Foundation of that Learning, with which, he afterwards adorned another Society of that University, when chosen Fellow. There he was convinc'd of the True Value of Learning and Piety: And that he had his Education There among so many Learned and Pious Men, as that Royal College abounds with, whose Names He frequently mention'd with peculiar Esteem and Veneration, He ever accounted one of the greatest Blessings of his Life. The Happy Opportunity, which Providence indulg'd Him of being

† At
Enfield.

* All
Souls.

being bred up in that fruitful Seminary of good Literature, He industriously improved to the storing of his Understanding with all sorts of Learning; with Logick, History, the Learned and Modern Languages, Poetry, Physick and Divinity. Nor was he less careful of those *Politer Exercises* and *Accomplishments*, which might qualifie him to appear in the World, and at the nicest Courts, with Reputation and Advantage; in so much that he soon acquir'd the deserv'd Character of an *Accomplish'd Well-bred Gentleman*, and an *Universal Scholar*.

Thus Qualified, he betook himself to the Army, but without quitting his *Fellowship*, where his Merit and Impregnable Courage soon Recommended him to his Prince's Favour, and at the Conclusion of the late Peace, were rewarded with the *Government of the Leeward Carribbee Islands*; since the Resignation of which, he led a very Private Retired Life, and spent most of his Time in Contemplation and Study.

Of late he chiefly applied himself to *Church-History* and *Metaphysics*: If in any thing he excelled, it was in Metaphysical Learning, of which he was, perhaps, the greatest Master in the World. He was a great Admirer of the Fathers, particularly of St. Basil, whom he seems not a little to have resembled, in the Universality of his Genious, the Warmth and Activity of his Temper, and an Affection for a Monastic Life; but chiefly in his Eloquent Sublime way of Speaking and Writing.

He

He was particularly careful to form his Style, upon the great Models of *Antiquity*. Some of them he equalled, Most of them he excelled. His Style was Plain and Easie, yet Powerful and Lofly ; Fluent, but not Turgid ; Florid, yet Natural and Unaffected ; Elegant, but not Overwrought or Forced. In His Studied and Elaborate Compoſures, there was an inimitable Beauty and Efficacy, whereby he would at once Charm the Affections, Move the Paſſions, and Convince the Underſtanding, with ſuch Surprizing Turns, ſuch Impetuous Force, ſuch Solid Reasons, that (as was ſaid of his foremention'd Pattern) he ſpoke nothing but Life, and Breathed a Soul into the dulleſt Argument he treated of. And yet his Care of his Style, did not at all Cramp the Exactneſs, or Interrupt the Chain of his moſt Refin'd and Abſtracted Enquiries: For every Thought was plac'd in the moſt Advantageous Light, as well as dress'd in the Gayeſt Manner, and every Period was Juſt, and had a Natural Cadence. In the ſame Diſcourſe, he would Diſplay the Orator, and the Philoſopher, to ſo great Perfection, that it was hard to determine in which he moſt Excelled ; ſo much did he Excell in Both.

In a word, He had in this *West-India* Retirement made ſo Wonderful a Progreſs in his Studies, that had Providence ſpared him, to have returned to his *Beloved University*, he would have been as much the Object of their Admiration, as he deſerved to be the Object of their Delight.

Great

Great Part of his Estate He design'd for the Advancement of Learning and Piety, and indeed he was so great a Lover of Learning and Learned Men, that where-ever he met with an Ingenious Person, he courted His Acquaintance, and readily received him into his Friendship.

But I shall forbear enlarging any further upon his *Character*. He hath now acted his part in this World, and is gone to give an Account of his Behaviour in the Next. And we are now to Deposite his Body in the Womb of Corruption, for a while: Till the Shrill Powerful Trumpet of Judgment, shall Command it forth, at the *Great and Terrible Day of the Lord*.

Let us therefore demean our selves, like Men that look for such a Day, when *every one that is Pure*, shall have full Possession of His Hopes, by *Seeing God as he is, and being like Him; by Knowing Him even as He is Known, and Beholding Him Face to Face*; by being Blessed and Transported, and made **UNUTTERABLY, INCONCEIVABLY, EVERLASTINGLY** Happy in His Presence.

I shall conclude all, with that excellent *Collect* of our Church, for the *Sixth Sunday* after the *Epiphany*.

O God, whose Blessed Son was manifested, that he might destroy the works of the Devil, and make us the Sons of God, and Heirs of Eternal Life; Grant us we beseech thee, that having this Hope, we may purify our selves, even as He is pure, that when He shall appear again with Power and great Glory, we may be made Like unto Him, in his Eternal and Glorious Kingdom, where with Thee, O Father, and thee, O Holy Ghost, He Liveth and Reigneth ever one God, World without End. Amen.



Let us therefore demean our selves, like Men that look for such a Day, when every one that is pure, shall have full Possession of His hopes, by
~~making our selves, and being like Him, by following Him even in His is known, and Beholding Him Face to Face; by being Blessed and Transported, and made UNVOTTERABLE, UNCONCEI- VABLE, EVERLASTINGLY Happy in His Presence.~~

FINIS. I shall conclude with an excellent Collect of our Church, for the Sunday after the Epiphany.